

# LUCIFER.

## THE LIGHT-BEARER.

THIRD SERIES, VOL. V., No. 50.

CHICAGO, ILLINOIS, DEC. 26, E. M. 301. [C. E. 1901.]

WHOLE No. 897

### THE PERFECT STATE.

Where is the perfect state  
Early most blest, and late  
Perfect and bright?  
'Tis where no palace stands  
Trembling on shifting sands  
Morning and night.  
'Tis where the soil is free,  
Where, far as eye can see,  
Scattered o'er hill and lane,  
Homesteads abound;  
Where clean and broad and sweet  
(Market, square, lane and street,  
Belted by leagues of wheat)  
Cities are found.

Where is the perfect state  
Early most blest, and late  
Gentle and good?  
'Tis where no lives are seen  
Huddling in lanes unclean,  
Crying for food;  
'Tis where the home is pure,  
'Tis where the bread is sure,  
'Tis where the wants are fewer,  
And each want fed;  
Where plenty and peace abide,  
Where health dwells heavenly-eyed,  
Where in nooks beautified  
Slumber the dead.

Where is the perfect state  
Unvexed by wrath and hate,  
Quiet and just?  
Where to no form or creed  
Fettered are thought and deed,  
Reason and trust?  
'Tis where the great free mart  
Broadens, while from its heart  
Forth the great ships depart  
Blown by the wind;  
'Tis where the wise men's eyes,  
Fixed on the earth and skies,  
Seeking for signs, devise  
Good for mankind.

—Robert Buchanan.

### The Fruits of Liberty.

Ariosto tells a pretty story of a fairy who, by some mysterious law of her nature, was condemned to appear at certain seasons in the form of a foul and poisonous snake. Those who injured her during the period of her disguise were forever excluded from participation in the blessings which she bestowed. But to those who, in spite of her hideous aspect, pitied and protected her, she afterwards revealed herself in the beautiful and celestial form which was natural to her, accompanied their steps, granted all their wishes, filled their houses with wealth, made them happy in love and victorious in war.

Such a spirit is liberty. At times she takes the form of a hateful reptile. She grovels, she hisses, she stings. But woe to those who in disgust shall venture to crush her! And happy are those who, having dared to receive her in her degraded and

frightful shape, shall at length be rewarded by her in the time of her beauty and glory.

There is only one cure for the evils which newly acquired freedom produces, and that cure is freedom. When a prisoner first leaves his cell, he cannot bear the light of day, he is unable to discriminate colors, or recognize faces. The remedy is, to accustom him to the rays of the sun.

The blaze of truth and liberty may at first dazzle and bewilder nations which have become half blind in the house of bondage. But let them gaze on, and they will soon be able to bear it. In a few years men learn to reason. The extreme violence of opinions subsides. Hostile theories correct each other. The scattered elements of truth cease to contend, and begin to coalesce. And, at length, a system of justice and order is educed out of the chaos.

Many politicians of our time are in the habit of laying it down as a self-evident proposition, that no people ought to be free till they are fit to use their freedom. The maxim is worthy of the fool in the old story, who resolved not to go into the water till he had learned to swim. If men are to wait for liberty till they become wise and good in slavery, they may indeed wait forever.—Macaulay.

DEAR OLD LUCIFER:—The above is a copy of Lesson 16, page 162, of the National Fifth Reader, published by Silver Burdett & Co. (New York, Boston, and Chicago). These lessons are taught in our common schools today, hence our common schools cannot be altogether bad.  
J. F. MILES.

### Crime and Criminals; or, the Problems Presented by Anti-Social Acts.\*

BY E. C. WALKER.

(Concluded.)

The modern rationalist, the man of science, the student of anthropology, of psychology, realizes, in general terms of perception and admission, that every organism is the resultant of antecedent and contemporaneous forces which are operative outside itself as well as formative within itself; he knows that men are what their heredity, their early education and racial and climatic surroundings, and their present environment compel them to be. He knows that, given the same factors of formation and direction that the criminal had, he himself would be a criminal. The scientific man, I say, perceives this truth as a general, or abstract, proposition, but he does not always remember it when he is confronted by crime and the criminal in the concrete. He is sometimes no more ready than is the untaught rural lyncher to repudiate the idea of "punishment," to forego the gratification of vengeance.

It seems to me that there are six important rules of action which society should adopt in its handling of anti-social individuals:

a. Never for a moment should the offender be led, by the

\*Read at Dinner of Sunrise Club Dec. 9, 1901.



actions or the utterances of the authorities or of teachers to believe that he is being "punished," in the sense that vengeance is being inflicted, that the treatment meted out to him is being made to "fit the crime," that, to illustrate, he is struck in order that he may suffer by a blow as the one he assailed suffered from his blows, on the savage principle of "an eye for an eye, a tooth for a tooth."

b. No irremediable penalties should be imposed, such as death or mutilation, because human senses are fallible in their testimony, because witnesses may falsify, and the man adjudged guilty today tomorrow may be proven to be innocent. There are other reasons, which I shall refer to later.

c. No penalties, either of fine or imprisonment, should be inflicted when such punishment is likely to cause deprivation and suffering to those who are dependent upon the labor of the offender. The laws and the prison regulations should be such that the prisoner, if able-bodied, can earn sufficient to pay for his maintenance while in prison and to keep his dependents from suffering. He should also be enabled to save something with which to begin again the struggle of life when released. But this must be considered in connection with the next rule of action.

d. The prisoner should be taught always that society has but three objects in view in its dealings with him—the protection of uninvolved persons, restitution to his victim or victims, and his own return to the world as a self-sustaining, self-respecting individual. Of course, the prisoner cannot be so taught unless these are the objects of society.

e. While in prison the man or woman should not be idle, mentally, physically, or emotionally. You cannot make men and women better unless they are occupied with something in which they are interested. And all prisoners, at prescribed times, should be cheered, humanized, invigorated, inspired and kept sane by the unwatched visits of those who wish to see them and to whom they are attached.

f. The people should be told the truth, that they cannot be excused from responsibility if they do not give released men a chance to redeem themselves, that these men are the products of efficient causes, just as is the man who was demented but is now sane, just as is the man who is physically deformed. If these sufferers are to be hooted at and shunned, as the savage or the untrained child hoots at or shuns the alien, the cripple, or the unconventionally dressed person, there is no hope for the released prisoner but in a return to crime and then to the shelter of the prison, and the criminal problem is indeed and forever insoluble.

I have said that it seems to me these six rules of action should guide the authorities and the people, but I know that each of these proposed principles of conduct is open to a multitude of objections, that the cases easily falling under each rule are no more numerous than the apparent exceptions, that in the way of the application of each there are mountains of difficulties, and this is why I said in the beginning that I am not here to enthusiastically propagate a theory, to undoubtingly offer a panacea; why I said later that I do not know what is to be done, that I come only to counsel with others.

Now let us glance a little more in detail at these six proposed rules of conduct: It is objected to *a* and *b* that often men commit offenses which are best punished by bodily chastisement, as wife-whipping or petty theft. It is argued, and truly, that fining does little good as a deterrent in the case of the wife-whipper and merely takes food out of the mouths of the wife and children, while imprisonment has the same effect. It is said, too, that the wife is likely to get another beating in punishment so soon as the husband returns from prison, while, on the other hand, so salutary is the remembrance of the whipping, that he is far less apt to resort to violence again in revenge for her complaint than he would be had that complaint resulted in a less sharp punishment. That is to say, the whipping is a better deterrent than fining or imprisonment, does not take from the man money that should go to the support of the wife and children, and does not impose upon the wife the burden of his support, as would

imprisonment. To this argument comes the rejoinder that physical chastisement is degrading, alike to the receiver of it and to all who have to do with its infliction or witness or learn of its infliction. This is unquestionable, but it might be said again that those who impose fines and those who have prisoners in their care are not observed to become refined and elevated by their vocation. It is not possible that they should be, so long as the existing ideals are in vogue. The moral tone of the physician or the attendant in a hospital for the insane is not necessarily degraded. This is because we are coming to take a scientific, a sane, view of the subject of insanity. In the ages when an insane person was looked upon as simply a tenement for devils those who in any way had charge of him were degraded by that work even more than are the keepers in the worst of our prisons today. The lesson is obvious.

Opponents of capital punishment encounter objections that cannot be laughed out of court, objections which must be taken and carefully weighed in the scales against the considerations that impel us to antagonize the infliction of the death penalty. What shall be done, it is asked, in the case of a man who deliberately sets fire to a crowded tenement house because he wishes to collect insurance or has a grudge against the owner of the building or the lessor or the janitor or a tenant, thus putting in deadly peril the lives of scores or perhaps hundreds of persons who have never injured him? Here was the Sandmere, on Eighth avenue, the other night—set fire to and the vestibule doors carefully fastened to keep out the firemen as long as possible. This was not a murder, or an attempted murder, of sudden passion, a blow struck in moment, but a carefully planned deed of wholesale destruction of property and life, in intention. Or here is a tramp or a discharged farm-hand or a neighbor who sets fire to the barns where are scores of horses and cattle and other animals, which die a cruel death in the flames. Or here is a man who wrecks a passenger train and maims and kills many persons, and this for purposes of robbery or to get revenge on the road or an employe or a passenger. What is society to do with these men if they are apprehended? Is not the prolongation of their lives too great a risk and too onerous an expense, taking into consideration the cruel ruthlessness of their natures? Can they be transformed into useful and harmless members of the social body? We kill the rabid dog or cow without question, though they are less dangerous than such men and though they are surely and completely the products of antecedent causes and present environments. It is answered that while we are unable to reason with and apply moral suasion to the animals named, we can reason with and apply moral suasion to the incendiaries and train-wreckers. But, in the words of Dr. Frederick R. Marvin, is it not true that "there are paths of development behind the ape and there are men who tread them"? The difference seems to be that while, as a rule, we kill the rabid dog in a panic, but without attaching moral blame to it, we kill the men in anger with all possible opprobrium, sometimes deliberately by law, and sometimes in a frenzy, by mob action, with accompaniments, frequently, of an atrocious cruelty not dreamed of in the case of the dog. We think the dog has no mind and no will to do wrong, while the men have minds and they will to do wrong. This is a survival of the ancient delusion of an uncaused, a free will. Still the question remains, What is it best to do with these exceptionally destructive men? On what grounds shall we take the risk of their continued living? I see but two, the first of which is found under *b*, and is that we should inflict no irremediable penalties, lest we put beyond rescue an innocent life, and the second of which is that the deliberate taking of human life is a bad example for society to set and tends to keep alive the thirst for blood, especially in all who have immediately to do with the taking of human life by law.

Coming to *c* and *d*, we are confronted with Labor's strenuous denial of the right of prisoners to be engaged in productive labor. But I maintain there should not be an idle man or woman in any prison or reformatory, that is, if he or she is physically able to work, and that the rights of outside laborers are to be safeguarded in ways that will not utterly ruin the





lives of the unfortunates who are behind the bars, just as I maintain that the wives of undeveloped men are to be protected by giving them more liberty, especially liberty to get away from their lash-wielding masters, instead of trying to protect them by putting a lash into the hands of a constable for application to the backs of the husbands. Idleness in prison, even more than idleness elsewhere, is destructive to moral, mental, and physical fiber and is worse for society than would be the summary execution of every man sentenced in court. And the work done in prisons must be done because it is a pleasure to work, not because work is supposed to be inflicted as a punishment. There are fewer men than we think who do not wish to do *something*, and the task of the men in charge of our prisons is to find in every case, if they can, what work the prisoner prefers to do, what work he is really interested in, and then provide that work for him, if possible. There is not another thing that can be done which will be so effective as this in turning loose in society men who are better fitted to lead useful lives and who will be more desirous of leading such lives than they were when arrested. Writing on this subject, Elbert Hubbard says:

"Let us determine that we want to increase the honest productive capacity of every person sent to prison, that we are no longer to be satisfied with the imposition of a task as a form of degradation, and that making a better man of the convict is not to be permitted to make a poorer man of the outside worker, and we shall surely find the ways and means whereby to put our determination into effect. The rights of the 'free laborer' are not to be secured by further brutalizing the convict and by driving hope of better days out of his heart, but by wresting from the monopolist and the despot the privileges and powers which they have usurped."

I said under *d* that one of the three objects society should have in mind in dealing with anti-social persons is restitution. Vengeance is of the savage, and we should be done with it. The punishment of one to deter others from the commission of like offenses may be of some value sometimes, but it bears too close a resemblance to vicarious atonement, and its beneficent results are so hard to find when one is in a hurry, that we may be pardoned if we fail to see in it so much importance as many sociologists think it possesses. Restitution, however, is affirmative, and while I am very far from claiming that its application is possible in even a majority of instances, I am inclined to think it should receive far more serious consideration than it has from moralist, lawmaker, and judge. Where is the economy, political or other, in sending a man to prison for a year because he has stolen property to the value of five dollars? The punishment is out of all proportion to the amount of plunder, and teaches the offender nothing except hatred for the power that is robbing him far more than he robbed the merchant or householder. He will come out of prison with about every chance in favor of his becoming a criminal in perpetuity or a homeless vagabond. But if society said to him, "See here, Brown, this is not a fair deal; Smith did not owe you anything and you should not have taken his property. Pay him five dollars and deposit the cost of collection and you may go about your business, and may it be a fairer business than this last enterprise of yours." My impression is that this would be fully as effective, to say the least, in restraining Brown from further depredations and in deterring others as would his imprisonment for a year, and it would be worlds cheaper for society, besides leaving Brown free to work for the support of his family. But, says the critic, suppose Brown has no money to pay Smith and the cost of collection? That would mean that to the cost of collection would be added the item for his keep while he was earning the money. The important consideration is that it would be impressed upon him that society was not seeking vengeance, but trying to secure restitution to the wronged person. A man can not restore the life he has taken, do you say? True, but may it not be that he can, to some extent, take the place of his victim as a provider for the helpless? And if he steals much, disposes of what he has taken, and is too old to make much, if any, restitution through labor for the robbed, I do not see that the principle of restitution is invalidated through his inability to give back what he

has taken. In the case of the murderer, no one is benefited by his execution, save the tax-payer, and I doubt if even he is in the long run, while setting the murderer to help support the children of his victim is better for them than the legal killing of the murderer and may at once give back to the tax-payer a part at least of the expense incident to keeping the murderer alive, by reducing the tax-payer's bill for the support of pauper children.

I am not unaware that our courts today often make the return of stolen property the basis of clemency of the prisoner, but I do not think, so far as my observation goes, that the judge takes enough pains to impress the fact and its relation to the principle upon the understanding of the culprit. And assuredly the principle is not applied in the case of other crimes than larceny.

#### American Press-Writers' Association.

Anti-vaccination continues to come uppermost in the Press-Writers' field of activity. Belleville (Ill.) "Advocate" and "News Democrat" Dec. 2 printed two column articles from Dr. R. S. Clymer; on Dec. 6 a well-known Chicago Press-Writer follows up the opening, and on Dec. 11 Dr. Clymer again appears in both papers, challenging the Belleville doctors to discuss the subject of compulsory vaccination with him in the papers of Belleville. Philadelphia "Times," Dec. 8, prints a letter from W. C. Knowlton in reply to an editorial belittling the anti-vaccinators. Beverly (Mass.) "News," Dec. 3, and Boston "Banner of Light," Dec. 14, print able articles against vaccination.

"Texas World" (Houston, Tex.), Nov. 30, prints an article by Francis B. Livesey, entitled "Czolgosz Denied a Christian Chance," that aroused considerable sympathy and no criticism when it appeared in the Philadelphia "Bulletin," where Livesey is now carrying on a lively debate with several opponents on the public school question. Livesey also appeared in the Baltimore "World" Nov. 29 with a letter on Roosevelt and Anarchists. In Rockland (Mass.) "Independent," Dec. 6, Edward W. Chamberlain has "Some More Most." The Boston "Traveler" has printed fine letters from T. J. Small, Kinghorn Jones, A. A. Orcutt, Francis B. Livesey, Cassius V. Cook, and W. A. Hutcheson in defense of the unpopular cause. Dr. Immanuel Pfeiffer has been so favorably impressed with the work of the Press-Writers he has not only joined but placed the name of every member on the free list of his publication, "Our Home Rights," as a compliment to the association.

#### NEW MEMBERS.

- 187 f. Lloyd, Warren, North Platte, Neb.
- 188 c. Dudgeon, R. T., Cane Valley, Ky.
- 189 c. Brown, J. O., Box 399, Wheaton, Minn.
- 190 f. Pfeiffer, Dr. Immanuel, Room 6, 247 Washington St., Boston, Mass.

#### CORRECTIONS.

- 138 d. Rogers, Joseph, (Lower) Bingham Canyon, Utah.
- 158 c. Varley, Gerrad, 247 W. 25th. St., New York, N. Y.
- A. C. ARMSTRONG, 17 Leroy St., Dorchester, Mass.

#### Anti-Vaccination and Anti-Vivisection.

Lucifer has given much space to a consideration of these subjects, recently, and much interest has been expressed by our readers. To those who wish to see a more exhaustive examination of the questions, we would recommend the following named pamphlets:

"Personal Experiences of Two American Anti-Vivisectionists in Various Countries." By Philip G. Peabody. With an appendix by Robert G. Ingersoll. Price reduced to 15 cents.

"Vivisection," by Albert Leffingwell, M. D. A reproduction of the paper under this heading, which originally appeared in Lippincott's Magazine." Also, "Does Vivisection Pay?" A paper by Dr. Leffingwell appearing in "Scribner's Magazine." These two valuable contributions to the literature of vivisection appear in No. 1378 "Lovell's Library." Price reduced to 15 cents.

"Vaccination a Gigantic Crime. The greatest fraud ever perpetrated upon the human race." By Samuel Darling. Price reduced to 15 cents.

Address M. Harman, 500 Fulton St. Chicago.



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## Looking Backward.

In its annual revolution round its parent, the Sun, our earth has once more reached the point of shortest days and longest nights, for the inhabitants of its northern half. That is, we now have arrived at our winter Solstice, or Sun-Stand. Tomorrow the days will begin to lengthen and the nights to shorten.

Looking backward over the record made by the year just closing—the first year of the new century, according to popular but very unscientific methods of reckoning time—we see many things that naturally cause us to pause in our race for wealth, for honors and for sensuous gratifications generally and to ask as did the Congressman,

"Where are we at?"

What have we as a nation—or as a branch of the great Caucasian division of the human race, done to show our superiority over other and less favored divisions, tribes, communities or nations of people?

The events of the year just closing are of a nature so exceptional as to mark them epoch-making events in the world's history. Prominent among these phenomenal or record-breaking events is the attitude assumed, the position assumed, by the United States of America as a first-class military and diplomatic power among the nations of the world.

Hitherto the policy of this government has been that of non-interference with the affairs of Europe, Asia or Africa, contenting itself with the affairs of America proper, and especially with the countries thereof called republics—the enforcement of the "Monroe doctrine," which in substance is that if the nations of Europe and Asia will keep their hands off the territory now claimed by the Republics of the New World the United States will not meddle with the affairs of the Old World, so-called.

Not that the change of policy from non-interference to interference in the affairs of the old world was BEGUN by the Washington government during the year 1901, but that an event occurred during that year—just one event, that fixed upon us the policy of interference, the policy of EXPANSION in the territory of the eastern hemisphere, as no other event had ever done.

I need not say that that event was the tragical death of WILLIAM MCKINLEY.

Previous to the sixth of September last the absorption of the Philippines as part of our national domain could hardly be said to be the fixed policy of our political leaders. Not only Democratic politicians but many of the ablest Republicans as well, were strenuously opposed to the policy of imperial expansion on the opposite side of the globe, but the "martyrdom" of the head of the administration that had made itself responsible for the new departure seems to have crushed the spirit of the opposition and COMPELLED, so to speak, the complete abandonment of the policy inaugurated by President Washington in his Farewell Address to the American people.

Since the foregoing lines were written I have read the protest of Mr. McCall in the National Congress against the passage of a law taxing the Filipinos to support the government that enslaves them. As a brief review of our dealings with these people for the past three years I find it so just and truthful that instead of inserting my own review I quote his, in part:

"What have we seen in the last three years? We have witnessed the solemn farce of four or five very estimable American gentlemen sitting as a Legislature over 10,000,000 people of whose language, customs, conditions, and existence they were probably ignorant four years ago. We have witnessed the spectacle of an American army numbering over 70,000 men engaged in conquering a people struggling for independence. We have seen our highest court apparently forgetful that this nation was established as a protest against the power of one people to tax permanently another people, declaring Congress exempt from the constitutional limitation upon the great central power of taxation, and thus opening the way for autocratic government, and for the exploitation of subject peoples.

"We have seen ourselves take a position highly inconsistent in point of justice with the Monroe doctrine, when, demanding that the governments of the overcrowded eastern continent shall keep their hands off from this hemisphere, we ourselves, with hundreds of millions of untilled acres, and vast untouched forests, seize at one stroke a thousand islands in the other hemisphere. . . . It was a policy which has been followed by the destruction by us of tens of thousands of innocent brown men who had never done us any harm and who were lured by our own glorious history to fight for their freedom and their homes. It was a policy, too, as a result of which thousands upon thousands of the sons of American mothers will sleep their last sleep upon the banks of the Rio Grande and the Pasig.

"I know it is said that it will give us commerce. Our trade with those islands appears today to have reached the magnificent proportions of the trade of a corner grocery, but if it should promise to bring to this country all the wealth of the Indies, I believe that our national honor, the preservation in their integrity of republican institutions, our future peace and safety—every dictate of interest and justice—demand that we shall now so shape our steps that we may return again to the God of our fathers."

All in vain! The only answer to this eloquent and truthful appeal to their sense of shame was the swift passage of the Philippine revenue bill, by an overwhelming majority of the House of Representatives, the popular branch of our national legislature. This trumpet-toned call to halt in our headlong career towards imperialism and despotism, seems to have excited expressions of derision rather than of serious consideration. Of Republicans only five, headed by the man from Massachusetts from whose ringing impeachment I have just quoted, were found voting against a measure that will long be remembered as part of the infamous record of the present session of the American Congress.

As already indicated, the most notable event, the event most tremendous in its consequences upon our political institutions that has occurred during the year now closing, is the death of William McKinley, by the hand of Leon Czolgosz. Not that the effects of this tragical event will be



at once apparent to the eye of the average observer of human affairs. The effect, the far-reaching influence, of the tragical death of the Nazarene and of his immediate apostles, in shaping the history of the world, was not apparent till some centuries after these tragedies occurred. Not till the Roman Pontiff became king of kings, lord of lords and bishop of bishops, in the political and religious life of Europe, Western Asia and Northern Africa, did the full significance of Christian martyrdom make itself known, and though shorn of much of its political power the Christian church—the result of Christian martyrdom, not of intellectual power or prestige—still remains the most impassable of all barriers to human progress, over nearly the whole of Europe and America.

And so, likewise, will it probably be with the martyrdom of William McKinley. If this man had been permitted to serve out his second term as president of the United States he would probably have retired to private life with little more of honor or lasting distinction than had Grover Cleveland or Benjamin Harrison. The policies with which his administration had become identified would have stood in history upon their own merits, and might, perhaps, have been reversed during the incumbency of his successor in office.

In passing, however, it may be said that while as a man of genius or of culture William McKinley was probably not above the average American chief magistrate, in one particular he was eminent if not pre-eminent, and that is in the possession of TACT. As was said of Louis the Fourteenth of France, often called the "Grand Monarch," namely, that while he was not a great statesman; not a great captain; not a great philosopher nor great man in any sense, he was in pre-eminent degree a great KING. He understood kingcraft as few kings had ever done.

In like manner it can truthfully be said of McKinley: He was not a great warrior; not a great statesman; not a great philosopher or great man in any sense, but he was, in one respect at least, a great PRESIDENT. He understood PRESIDENT-CRAFT. He understood how to prevent party strife, how to head off the factional spirit that so often disrupts and defeats political parties in the hour of victory.

But the fates that preside over human destinies—if there be such fates—did not allow William McKinley to end his days in peaceful retirement, as is the wont of our ex-presidents. When at the height of his popularity—personal and political—and while still in the prime of a vigorous manhood he is struck down by the hand of an assassin whose chief and only claim to distinction is that he was accused and heralded far and wide as a believer in a philosophy or cult the most feared and hated of all cults, philosophies or political faiths that have ever been preached or promulgated in the annals of this world—that of ANARCHISM—with the natural result, the logical sequence, that in order to show their hatred of Anarchism and their love and reverence for the victim of Anarchism, the loyal and patriotic citizens of this country—Democrats no less than Republicans, will now do their utmost to carry out the policy inaugurated by the fallen political chief.

A few "voices in the wilderness," like that of McCall, may still be heard, warning of the dangers ahead, but these voices will probably soon be drowned in the wild cry, "Down with all Anarchists and all sympathisers with Anarchy! Long life to the Empire and the EMPEROR!"

Not without carefully weighing my words have I said

that Czolgosz was ACCUSED of being an Anarchist. If he ever called himself an Anarchist he did so in ignorance of the meaning of the word, and of the methods of propaganda taught by the leaders of that cult. In his ignorance he probably had heard that the slayers of King Humbert and other European crowned heads were Anarchists, and may have thought it would add to his own fame to call himself by that name.

While it is much too soon to expect a rational estimate to be put upon the life and character of either Czolgosz or McKinley it is interesting to note that a quiet reaction is going on against the insane folly of the first utterances in regard to the tragedy of September 6. One month ago the "Chairman of the Current Events Committee of the Worcester (Mass.) League of Unitarian Women," Mrs. E. O. Cumming, had the courage to say, in a paper read before a session of that League:

"William McKinley will go down in history as one of our loved American martyrs, but to my view there is a sadder phase to that tragedy than the death of our President, a greater martyr, whose name will only be heaped with revilings and execrations for all time, but whose undoubted bravery and unflinching martyrdom to what he believed was duty, in the face of the hatred of the entire world, was more than courage, it was sublime in its simplicity and directness, and the evil of his action does not detract from the fact that martyrdom to a belief was poor Czolgosz's portion fully as much as ever martyr of old died for a mistaken cause."

That there are many thoughtful persons of both sexes who think as Mrs. Cumming does, but who lack the courage to speak out their thoughts, is very probable. For myself, while freely giving to Leon Czolgosz the credit of good intentions I confess to finding it hard to feel sympathy for those who voluntarily seek the martyr's crown. When imprisonment or death is forced upon anyone while non-invasively discharging self-imposed duties, it is quite another thing, but while I have no word of condemnation, as such, for the Ehuds, the Cordays, the Brescis and the Czolgoszes of history I have absolutely no sympathy for their methods of trying to make the world better.

#### THE DIVORCE QUESTION.

Among the questions most vital to human progress that have received attention during the year 1901 is that of divorce and remarriage. Strong efforts have been made to compel the Protestant churches to make divorce more difficult, and remarriage impossible for the "guilty partner." The superannuated head of the Roman church has just thundered his anathema against divorce, declaring it "to be a desecration of all religion and contrary to the law of God. Divorce is the moral ruin of woman, etc."

Against the barbaric ethical code championed by the power-loving hierarchs, both Protestant and Roman, I gladly quote again from Mrs. Cumming:

"I am, for one, glad that another stumbling block is not put in the way of some poor soul who may want to be freed from galling chains that do herself and no one else good, but an infinite amount of harm. I have never happened to want a divorce, but were I in the case of some poor souls I imagine it would take more than the law of one denomination to hold me to what I should deem but legalized prostitution, and let alone the thought of the criminals likely to be brought into the world through the revolt in the poor mother's mind."

#### MISSIONS TO THE HEATHEN.

Closely connected with the religious superstition that causes men to meddle with the sex-relations of other people and to deny to woman the right to escape from the thrall of an unwelcome conjugal partner, is the superstition that impels men and women to go to foreign lands to "convert" those they call "heathen" to their own religious faith.



During the past year a conspicuous instance of this strange folly, not to call it by a harsher name, has attracted the attention, and to some extent the sympathy of English speaking countries. I refer to the case of Miss Stone, an American missionary in Bulgaria, held in captivity by brigands. The comments of the able reviewer just quoted are so very pertinent that I reproduce part of what she says in regard to the effort to raise money for the release of Miss Stone:

"Have people a right to jeopardize and lose so much for so small a result when half the amount expended wisely among our own benighted, more benighted because half civilized, heathen at home would bring in so much larger a harvest of souls, if it is souls they are after? Sometimes in thinking of the conversion of souls I am reminded of a girl I knew in my young days who was not over-bright, but had been worked upon at a revival until she tried to urge us all to her way of thinking, and she earnestly assured us that all we needed was a 'change of intellect.' And so I sometimes think it a vast price to pay for so impossible an object as a changed intellect for the heathen."

THE LYNCHING MANIA.

In looking backward over the record of the dying year there is nothing that to us Americans can cause a more poignant sense of regret and humiliation than the frequency of lynchings—burnings and hangings of the helpless victims of hate and revenge. Almost always these victims have been negroes, leaving the painful inference that race prejudice has much to do with these reversions to the middle-age atrocities instigated by religious bigotry and intolerance. One more quotation from the "Report of Current Events" by Mrs. Cumming, must close for this issue our retrospect of events of the year 301 of the Brunonian calendar:

"I became acquainted a short time ago with a pretty and perfect-mannered little lady from the west, visiting in Worcester and in the quietest, most refined tones she described a lynching she had attended in the west, where a negro was burned at the stake and the pyre lit by the hand of a woman, the mother of the girl he was accused of having assaulted. When I exclaimed at a woman doing such a deed, she defended it as perfectly right for the mother to act as executioner to the murderer of her fourteen year-old daughter, saying: 'You, yourself, had you been there in that mother's place, would have done the same, as would every mother who saw him burned.'"

Farewell, Old Year! May the escutcheon of your successor show a larger proportion of bright spots, or credit marks, as against the black spots or marks of demerit, than are to be found on the panoramiescroll of the veteran whose requiem is now about to be chanted by uncounted millions of earth's inhabitants.

M. HARMAN.

#### A New Phase of Postal Censorship.

The last few mails have brought us inquiries from all parts as to why "Discontent" did not reach the subscribers. An investigation found the last six issues of the paper held up at the Tacoma postoffice. The postmaster at Tacoma does not know why they have been held, nor how long they will be held. He received his order from J. D. King, inspector in charge at Spokane, Wash. Those who pay for their paper have to wait until the postal censors get ready to deliver it; while we as publishers have issued the paper each week, paid the required postage, complied with all the postal laws, only to find that one man can set aside all laws and order mail held up. We have written the inspector asking for an explanation. If one is accorded us we will write you the full particulars.

OLIVER A. VERITY, Home, Wash., Dec., 17, 1901.

THE CHICAGO PHILOSOPHICAL SOCIETY meets at room 200, 26 Van Buren St., every Sunday evening at 8 o'clock. Admission and discussion free. Dec. 29, Franklin H. Wentworth speaks on "Mazzini."

"Christmas comes but once a year," and it now is past. But New Year's day will soon be here, and you may want to give your friend a souvenir of the season. Why not select a book from our lists?

#### Commonplace Things.

BY H. E. ALLEN.

On my way to Chicago last week it was my privilege to visit the Western Pipe Mills at Kewanee, Ill.

Nearly 2500 men work in this enormous factory, turning out steel and iron pipe, square and round. It is perhaps the most complete mill of the kind in the world. The latest and best machinery is employed in almost every operation, and yet accidents to the men are of almost daily occurrence.

In conversation with one of the employes I learned that nearly all these accidents could be prevented by very trifling expenditures to guard against mishaps, but which are neglected on account of the cost.

Everywhere under capitalism we see the same thing—human life sacrificed for greater dividends. As a commodity in the market human life is too cheap to waste expense to save it from destruction.

Think of men being literally roasted alive, or having their limbs torn from their bodies, eyes put out, feet crushed, etc., etc., to satisfy human greed! But such is capitalism today. It was not nearly so bad in the past, when we had a new western continent to spread over, and when the tools of production were simple and inexpensive.

As I walked through these acres of smoke begrimed men, sweltering before seething furnaces, dodging serpents of glowing steel billets more than forty feet in length, hissing from the rolls, the thought occurred to me—

When the better day, the day of Liberty, Equality and Fraternity, shall have dawned, will men produce any article of use or necessity under conditions such as these?—long hours of the most exhausting toil, a wage that covers mere subsistence, and exposed to dangers easily avoidable?

When industry becomes organized in the interest of the workers, these brutalities will cease, but not before.

Benton Harbor, Mich.

#### VARIOUS VOICES.

Ed. Armand, N. Y.:—I am glad to say that Lucifer is the best exponent on Anarchy that I have seen. May Lucifer's career be long and prosperous. The "editorials" relative to assassination were the sanest I saw, while editors in general went wild. I enclose \$1 for a year's subscription.

Mary E. Hibbard, N. Y. City:—I see by my wrapper that my subscription is getting near the danger line, so inclose \$2 to pay two years in advance. I cannot do without Lucifer, the only paper I have found time to read, of late. I wish you all good health and good cheer for the coming holidays.

John Ostrom, Enterprise, Kas.:—We send herewith \$7 to pay for one year's subscription to Lucifer and the accompanying list of books. It does me good to read your comments on the President's message, because you write like a man. I wonder if there are many men and women in America today who dare to write for the public as you folks do. I hope you will live a long time yet to speak your manly sentiments to the delight of your fellow beings.

Joseph Mitchell, Grand Rapids, Mich.:—I enclose 95 cents for books. Please send me two copies of Lucifer each week. I will give one copy to my friends, hoping thereby to interest them in your work. Later, I will send you \$1.

[To those of our subscribers who wish to use extra copies of Lucifer in this way, we will make a rate of 40 cents a year for the "missionary" copies. We hope our subscribers will circulate many copies of our paper at this rate. L. H.]

Caroline C. Maupassant, Otter Lake, Mich.:—I enclose \$1 for my subscription. Lucifer is improving every week. Lillian says: very clear, but she must not lose her temper and be sarcastic



about Mr. Kerr's "native heath." Mr. Kerr is clever, too, and I wish you many subscribers as clever and well-meaning.

[No "sarcasm" was intended, and never was my temper better than when writing the remarks referred to by Mme. de Maupassant. Mr. Kerr is one of Lucifer's best friends, and a personal friend of my own, as well. I regret the unfortunate impression made by my words. L. H.]

## FOR THE HOLIDAYS.

Are you wondering what holiday present you shall select for your friend? What more appropriate than a well-chosen book, which may be treasured by its recipient not only for the sake of the giver, but for the gift's intrinsic worth? Here are a few to which we would call your special attention:

**DAWN-THOUGHT**, by J. Wm. Lloyd, is one of the most appropriate gift-books that could be chosen. Printed in Old-Style Antique type, red-letter side-titles and chapter-initials, with portrait of author. In three editions, *de luxe*, plain and paper bound. Prices, \$1.25, \$1, and 50 cents.

**SONGS OF THE UNBLIND CUPID** is a dainty little gift booklet, also by J. Wm. Lloyd. For description see our book-list.

**MARRIAGE IN FREE SOCIETY**, by Edward Carpenter, is a well-printed, daintily-bound booklet, written in the author's well-known charming style. Price 25 cents.

For the young nothing could be better than **SCIENCE IN STORY**; or Sammy Tubbs, the Boy Doctor, and Sponsie, the Troublesome Monkey. The interest is held through every one of the 240 pages, and "grown-up" children too, will laugh over the funny adventures of Sponsie, and with Sammy learn of the wonders of physiological science. Profusely illustrated. Five volumes in one, cloth \$2; Five volumes separate, flexible cloth, 50 cents a volume.

Another splendid story for the young is **KORADINE**, by Alice B. Stockham and Lida Hood Talbot. Illustrated. 125 pages. Extra Levant cloth. Price \$1.

**NORA, A DOLL'S HOUSE**, and **GHOSTS**, two of Ibsen's best-known plays, are bound together in a well-printed handsomely-bound volume, suitable for a gift-book. Price, 75 cents.

A charming present to your friend to whom the occult is interesting would be **BALZAC'S SERAPHITA: THE MYSTERY OF SEX**; by Mary Hanford Ford. Well printed in large, clear type, on heavy paper and bound in Levant cloth. Price, \$1

**MEN, WOMEN, AND CHANCE**, by William Platt, is another pretty gift-book. Is handsomely printed and bound, and contains two stories: *The Ascent to the Heights*, and *Blind Men and Seeing*. Price, 75 cents.

**THE BALLAD OF READING GAOL**, by C. 3. 3. (Oscar Wilde) is an artistically printed and bound work in two editions—paper, 10 cents; cloth, \$1.

The presentation edition of Paine's **AGE OF REASON** would be a beautiful present for any friend who is interested in Freethought. See description in our book list.

Others in our list which would make acceptable presents are: **A CHAMBERMAID'S DIARY**; **HILDA'S HOME**; **MARTYRDOM OF MAN**; **RIGHTS OF WOMEN**; **THE WOMAN WHO DID**; **WOMAN, CHURCH, AND STATE**, and **WOMAN, IN THE PAST, PRESENT, AND FUTURE**. For prices and descriptions of these see last page of this issue.

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